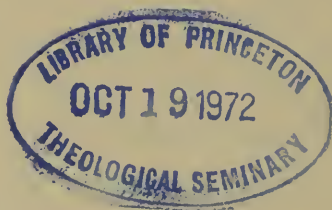


Wm. Arnold Stevens

An Outline Handbook of
the Life of Christ

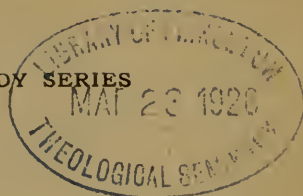
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OUTLINE HANDBOOK

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THE LIFE OF CHRIST

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THE BLAKESLEE BIBLE STUDY SERIES

EDITED BY REV. ERASTUS BLAKESLEE



AN OUTLINE HANDBOOK

OF

THE LIFE OF CHRIST

FROM THE FOUR GOSPELS

WITH

BY

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IN PREPARATION.

An Analytical Harmony of the Gospel History in the text of the Revised Version, arranged in accordance with the Analytical Outline of The Life of Christ on pp. 8-19 of this Handbook.

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PREFACE

THERE is a growing conviction that the Life of Christ should be made the beginning and the basis of Biblical study, the subject of the child's earliest lesson and of the thinker's profoundest thought. Christian thought and faith alike have always found their proper centre in the person and redemptive work of Jesus of Nazareth. In the words of the apostle Paul, "Other foundation can no man lay than that which is laid, which is Jesus Christ." The special endeavor of the Christian church in our day has been to verify for itself and seize with a firmer grasp the historic facts that form the basis of its faith and life.

The study of the Life of Christ means simply the *historical* study of the four gospels. The events they narrate are to be studied as history in their chronological sequence and in their organic connection. This Handbook is designed to promote work on these lines, not only in colleges and theological schools, but in clubs for private study, and in Bible classes of all grades. It is not a textbook, but is intended to aid in using the fourfold gospel as a textbook.

The chief portion for practical use, and that upon which by far the greater portion of our labor has been expended, is the Analytical Outline, occupying pages 8 to 19. It aims not only to exhibit the framework of the gospel narrative as a whole, and to set forth the events in somewhat their true order, but also to classify the whole body of material in a form most convenient for historical study. Subsidiary helps for the same purpose are furnished in the accompanying explanations and tables.

The nine Parts into which the Outline is divided represent, we believe, the main natural divisions of our Lord's life and ministry.

Thus laid open, the gospel story will be read with a clearer understanding. The ordinary division, depending upon more or less definite calendar dates, is not derived from the narrative itself, but imposed upon it from without. In order that we may frame a true historical background for the narrative, it is indeed necessary to locate its events approximately in the course of the general world-history, and this the gospels themselves enable us to do. But the assignment of exact dates to specific events, and the construction of a detailed chronology, while it has its value as a working theory, is at the best hypothetical, and not necessary for the more important problems with which Biblical interpretation has to deal. On page 37, the chronological scheme which many authorities have favored, and which we have adopted in teaching, is presented in connection with the Part divisions of our Analytical Outline. On the use to be made of the Chapter and Section divisions, see suggestions as to a METHOD OF STUDY on pages 34-36.

In the Analytical Outline certain passages of narrative material are repeated in order to represent both the historical order of events and the paragraph structure intended by the evangelist. This repetition is in every instance indicated by brackets. Single brackets indicate a passage standing in its historical position, but detached from its logical connection in the evangelist's narrative. Double brackets indicate a passage detached from its historical position, but retaining the logical connection given by the evangelist.

It should be added that the general editor, Mr. Blakeslee, has taken so considerable a part in perfecting the method and nomenclature of the Handbook, that he may also be regarded as its joint author.

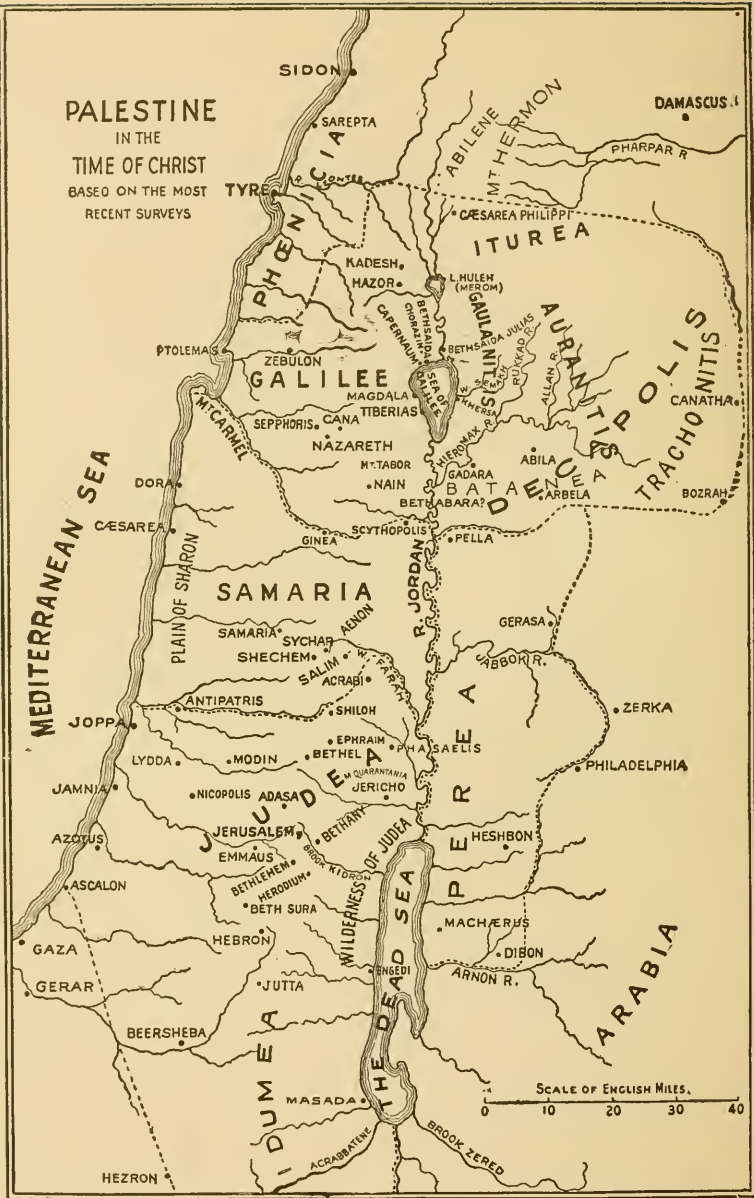
WM. ARNOLD STEVENS.

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PALESTINE
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 TIME OF CHRIST
 BASED ON THE MOST
 RECENT SURVEYS



PRINCIPAL DIVISIONS
OF
THE LIFE OF CHRIST.

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PART II.—THE OPENING EVENTS OF CHRIST'S MINISTRY: From the Coming of John the Baptist until the Public Appearance of Jesus in Jerusalem.

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ANALYTICAL OUTLINE
OF
THE LIFE OF CHRIST,
FROM THE FOUR GOSPELS.

ARRANGED IN PARTS, CHAPTERS, AND SECTIONS.
[For the use of brackets and double brackets in this Outline, see Preface.]

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¹ Some hints as to the circumstances of Jesus' life in Nazareth are found in the following passages: Mt. 13: 54-58; Mk. 6: 1-5; Jo. 1: 46; Jo. 7: 5.

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² R. V. omits Mt. 17: 21.

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³ R. V. omits Mk. 11 : 26.

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	23-25	47		9-14	46		20-28	114
5	1-48	49		15-21	47		29-34	115
6	1-34	49		22-45	55	21	1-11	119
7	1-29	49		46-50	56		12-17	121
8	[1]	49	13	1-53	57		18, 19	120
	[[1]]	40		54-58	62		20-22	122
	2-4	40	14	1-12	65		23-27	123
	5-13	50		[3-5]	34		28-46	124
	14-17	39		13-23	66	22	1-14	124
	[18]	58		24-36	67		15-40	125
	[[18]]	86	15	1-20	69		41-46	126
	19-22	86		21-28	70	23	1-39	127
	23-27	58		29-31	71	24	1-51	131

* R. V. omits Mt. 17: 21.

MATTHEW. — Continued.

Chap.	Verses.	Sec.	Chap.	Verses.	Sec.	Chap.	Verses.	Sec.
25	1-46	131		36-46	136		32-56	140
26	[1, 2]	131		47-56	137		57-61	141
	1-5	132		57-75	138		62-66	142
	6-13	118	27	1-10	138	28	1-10	143
	14-16	132		[2]	139		11-15	144
	17-35	133		11-31	139		16-20	119
	[30]	136						

MARK.

Chap.	Verses.	Sec.	Chap.	Verses.	Sec.	Chap.	Verses.	Sec.
1	1-8	18		30-46	66		[19]	131
	9-11	19		47-56	67		20-25*	122
	12, 13	20	7	1-23	69		27-33	123
	[14]	31		24-30	70	12	1-12	124
	14, 15	34		31-37	71		13-34	125
	16-20	38	8	1-9	72		35-37	126
	21-34	39		10-21	73		38-40	127
	35-45	40		22-26	74		41-44	128
2	1-12	41		27-30	75	13	1-37	131
	13-17	42		31-38	76	14	1, 2	132
	18-22	43	9	1	76		3-9	118
	23-28	45		2-13	77		10, 11	132
3	1-6	46		14-29	78		12-31	133
	7-12	47		30-32	79		[26]	136
	13-19 ^a	48		[33 ^a]	80		32-42	136
	19 ^b -30	55		33-50	81		43-52	137
	31-35	56	10	1	86		53-72	138
4	1-34	57		2-12	110	15	1-20	139
	35-41	58		13-16	111		21-41	140
5	1-20	59		17-31	112		42-47	141
	21-43	60		32-34	113	16	1-11	143
6	1-6 ^a	62		35-45	114		12, 13	145
	6 ^b	63		46-52	115		14	146
	7-13	64	11	1-11	119		15-18	149
	14-29	65		12-14	120		19, 20	150
	[17, 18]	34		15-19	121			

* R. V. omits Mk. 11: 26.

LUKE.

Chap.	Verses.	Sec.	Chap.	Verses.	Sec.	Chap.	Verses.	Sec.
1	1-4	2	7	1-10	50	16	1-31	103
	5-25	4		11-17	51	17	1-10	104
	26-38	5		18-35	52		11-19	107
	39-56	7		36-50	53		20-37	108
	57-80	8	8	1-3	54	18	1-8	108
2	1-7	9		4-18	57		9-14	109
	8-20	10		19-21	56		15-17	111
	21	11		22-25	58		18-30	112
	22-39	12		26-39	59		31-34	113
	[39]	15		40-56	60		35-43	115
	40	15	9	1-6	64	19	1-10	116
	41-50	16		7-9	65		11-28	117
	51, 52	17		10-17	66		29-44	119
3	1-17	18		18-21	75		45-48	121
	[18]	18		22-27	76	20	1-8	123
	18-20	34		28-36	77		9-19	124
	21, 22	19		37-43 ^a	78		20-40	125
	23-38	3		43 ^b -45	79		41-44	126
4	1-13	20		46-50	81		45-47	127
	14, 15	34		51-62	86	21	1-4	128
	16-30	36	10	1-24	87		5-38	131
	31 ^a	37		25-37	88		[37, 38]	121
	31 ^b -41	39		38-42	89	22	1-6	132
	42-44	40	11	1-13	93		7-38	133
5	1-11	38		14-36	55		39-46	136
	12-16	40		37-54	94		47-53	137
	17-26	41	12	1-59	95		54-71	138
	27-32	42	13	1-9	96	23	1-25	139
	33-39	43		10-21	97		26-49	140
6	1-5	45		22-30	98		50-56	141
	6-11	46		31-35	99	24	1-12	143
	12-19	48	14	1-24	100		13-35	145
	[17-19]	47		25-35	101		36-43	146
	20-49	49	15	1-32	102		44-53	150

JOHN.

Chap.	Verses.	Sec.	Chap.	Verses.	Sec.	Chap.	Verses.	Sec.
1	1-18	1	6	1-15	66	14	1-31	134
	19-28	21		16-21	67	15	1-27	134
	29-34	22		22-71	68	16	1-33	134
	35-42	23	7	1-52	82	17	1-26	135
	43-51	24		53	83	18	[1]	136
2	1-11	25	8	1-11	83		1-11	137
	12	26		12-30	84		[12]	137
	13-22	27		31-59	85		12-27	138
	23-25	28	9	1-41	90		28-40	139
3	1-21	28	10	1-21	91	19	1-16	139
	22	29		22-42	92		17-37	140
	23-36	30	11	1-46	105		38-42	141
4	1-3	31		47-54	106	20	1-18	143
	[1, 2]	29		55-57	118		19-25	146
	4-26	32	12	1-11	118		26-29	147
	27-42	33		12-19	119		30, 31	151
	43-45	34		20-36	129	21	1-24	148
	46-54	35		37-50	130		25	151
5	1-47	44	13	1-38	133			

SAYINGS OF CHRIST

ASSIGNED BY THE EVANGELISTS TO MORE THAN ONE OCCASION.

SUPPLEMENT TO THE ANALYTICAL OUTLINE.

To the student of the gospels it is a matter of special interest to determine the historical situation of the sayings of Christ. This portion of his task, however, is complicated by the fact that many of these sayings are given by the different synoptic gospels in substantially the same form but in entirely different historical situations. In a few instances the same passage even occurs twice in one gospel. In the present state of knowledge respecting the way in which our four gospels were produced it is impossible to determine with any certainty on which of two or more different occasions a given saying was uttered, or whether on more than one occasion. In the construction of the Analytical Outline we have therefore in each instance placed this discourse material in the connection given to it in the gospel containing it. In no case have we detached a paragraph of Christ's sayings from the historical situation given it by the evangelist, or *dissected* what is given in the gospels as a discourse, in order to bring similar discourse material into the same section. In thus assigning a double or triple historical situation to similar or practically identical sayings (one saying is referred by the evangelists to as many as four historical occasions) we by no means maintain that all of them were spoken more than once. We simply maintain that in the present state of New Testament criticism it is quite impossible to determine to which historical situation each of the parallel sayings belongs, and which of them were actually repeated on more than one occasion.

The following Table is designed to exhibit the principal instances of this parallelism in the discourses of Christ. Under each section of the Table the figures in bold-face type designate passages which

belong to the corresponding section of the Analytical Outline. The figures in lighter-face type designate passages which are assigned by the evangelists to a different historical occasion, yet are closely parallel in thought and language to the passages opposite which they stand in this Table. In the case of parallel passages occurring in the same gospel we have placed the citations in the same column, connected by a brace.

It will be observed that there are at least thirty-seven discourses of Christ, shorter or longer, which contain parallel matter of the kind above described. The Table is not exhaustive, but may be considered approximately complete. A typical and interesting instance of discourse parallelism is found in the parables of The sheep gone astray, in section 81, and of The lost sheep, in section 102; again, section 64, The mission of the Twelve, illustrates the wide distribution in the other gospels of matter which forms one discourse in Matthew; and to add one more instance, the often quoted text of Matt. 16 : 24, "If any man would come after me, let him deny himself and take up his cross and follow me," has four parallels, and is assigned by the evangelists to three different historical situations.

The Table will be of service in the study of the teaching of Christ by exhibiting those passages of his discourses which are assigned by the evangelists to more than one occasion, and some of which were doubtless often repeated during his ministry. It is not a full list either of the sayings of Christ, or of those of his sayings which occur more than once in the gospels, but of those only which are assigned by the evangelists to more than one historical situation. It is thus distinctly supplementary to the Analytical Outline.

TABLE OF SAYINGS OF CHRIST ASSIGNED BY THE EVANGELISTS TO
MORE THAN ONE OCCASION.

§28. DISCOURSE WITH NICODEMUS.

MATTHEW.	MARK.	LUKE.	JOHN.
.....	16 : 16	.....	3 : 18

§49. SERMON ON THE MOUNT.

MATTHEW.	MARK.	LUKE.	JOHN.
5: 13	9: 50	14: 34, 35	
5: 15	4: 21	{ 8: 16 11: 33	
5: 18	.....	16: 17	
5: 25, 26	.....	12: 58, 59	
5: 29, 30 } 18: 8, 9 }	9: 43, 47		
5: 32 } 19: 9 }	10: 11	16: 18	
6: 9-13	.....	11: 2-4	
6: 19-21	.....	12: 33, 34	
6: 22, 23	.....	11: 34-36	
6: 24	.....	16: 13	
6: 25-33	.....	12: 22-31	
7: 2 ^b	4: 24 ^b	6: 38 ^b	
10: 24	.....	6: 40	13: 16
7: 7-11	.....	11: 9-13	
7: 13, 14	.....	13: 24	
7: 16-18, 20 } 12: 33-35 }	.....	6: 43-45	
7: 23	.....	13: 27	

§52. JOHN THE BAPTIST'S LAST MESSAGE.

MATTHEW.	MARK.	LUKE.	JOHN.
11: 12, 13	16: 16	

§55. WARNINGS TO THE SCRIBES AND PHARISEES.

MATTHEW.	MARK.	LUKE.	JOHN.
12: 31, 32	3: 28, 29	12: 10	
12: 33-35 } 7: 16-18, 20 }	.....	6: 43-45	
5: 15	4: 21	{ 11: 33 8: 16	
6: 22, 23	.....	11: 34-36	

§57. THE PARABLES BY THE SEA.

MATTHEW.	MARK.	LUKE.	JOHN.
5: 15	4: 21	{ 8: 16 11: 33	
10: 26	4: 22	{ 8: 17 12: 2	
7: 2 ^b	4: 24 ^b	6: 38 ^b	
13: 12 } 25: 29 }	4: 25	{ 8: 18 ^b 19: 26	
13: 31, 32	4: 30-32	13: 18, 19	
13: 33	.....	13: 20, 21	

§62. SECOND REJECTION AT NAZARETH.

MATTHEW.	MARK.	LUKE.	JOHN.
13: 57	6: 4	(referred to in 4: 44)	

§64. THE MISSION OF THE TWELVE.

MATTHEW.	MARK.	LUKE.	JOHN.
9: 37, 38	.....	10: 2	
10: 7-16	6: 8-11	{ 9: 3-5 10: 3-12	
10: 17, 18 } 24: 9 ^a }	13: 9	21: 12, 13	
10: 19, 20	13: 11	{ 12: 11, 12 } 21: 14, 15 }	
10: 21	13: 12	21: 16	16: 2
10: 22 } 24: 9 ^b , 13 }	13: 13	21: 17	15: 21
10: 24	.....	6: 40	13: 16
10: 26	4: 22	{ 8: 17 12: 2	
10: 27-32	.....	12: 3-8	
10: 33	8: 38	{ 9: 26 12: 9	
10: 34-36	.....	12: 51-53	
10: 37	.....	14: 26	
10: 38 } 16: 24 }	8: 34	{ 14: 27 9: 23	
10: 39 } 16: 25 }	8: 35	{ 17: 33 } 9: 24 }	12: 25
10: 40	.....	10: 16	13: 20
10: 42	9: 41		

§68. DISCOURSE ON THE BREAD OF LIFE.

MATTHEW.	MARK.	LUKE.	JOHN.
11: 27 ^b	6:46

§73. THE PHARISEES AND SADDUCEES DEMANDING A SIGN FROM HEAVEN.

MATTHEW.	MARK.	LUKE.	JOHN.
16: 2, 3	12: 54-56	

§75. PETER'S CONFESSION.

MATTHEW.	MARK.	LUKE.	JOHN.
16: 19 } 18: 18 }	20: 23

§76. CHRIST FORETELLS HIS DEATH AND RESURRECTION.

MATTHEW.	MARK.	LUKE.	JOHN.
16: 24 } 10: 38 }	8: 34	{ 9: 23 14: 27	
16: 25 } 10: 39 }	8: 35	9: 24 } 17: 33 }	12: 25
10: 33	8: 38	{ 9: 26 12: 9	

§81. DISCOURSE ON HUMILITY AND FORGIVENESS.

MATTHEW.	MARK.	LUKE.	JOHN.
10: 42	9: 41		
18: 6	9: 42	17: 2	
18: 7	.....	17: 1	
18: 8, 9 } 5: 29, 30 }	9: 43-47		
5: 13	9: 50	14: 34, 35	
18: 12, 13	.....	15: 4-7	
18: 15	.....	17: 3	
18: 18 } 16: 19 }	.....	.....	20: 23
18: 21, 22	.....	17: 4	

§87. THE MISSION OF THE SEVENTY.

MATTHEW.	MARK.	LUKE.	JOHN.
9: 37, 38	10: 2	
10: 7-16	6: 8-11	{ 9: 3-5 10: 3-12	
10: 40	10: 16	13: 20
11: 27 ^b	6: 46
11: 27 ^a } 28: 18 }	Compare 17: 2

§93. DISCOURSE ON PRAYER.

MATTHEW.	MARK.	LUKE.	JOHN.
6: 9-13	11: 2-4	
7: 7-11	11: 9-13	

§94. WOES AGAINST THE PHARISEES, UTTERED AT A PHARISEE'S TABLE.

MATTHEW.	MARK.	LUKE.	JOHN.
23: 25, 26	11: 39, 40	
23: 23	11: 42	
23: 6, 7	12: 38, 39	{ 11: 43 20: 46	
23: 27	11: 44	
23: 4	11: 46	
23: 29, 31	11: 47, 48	
23: 34-36	11: 49-51	
23: 13	11: 52	

§95. WARNINGS AGAINST THE SPIRIT OF PHARISAISM.

MATTHEW.	MARK.	LUKE.	JOHN.
10: 26	4: 22	{ 12: 2 8: 17	
10: 27-32	.....	12: 3-8	
10: 33	8: 38	{ 9: 26 12: 9	
12: 31, 32	3: 28, 29	12: 10	
10: 19, 20	13: 11	{ 12: 11, 12 21: 14, 15	

§95. WARNINGS AGAINST THE SPIRIT OF PHARISAISM.—*Continued.*

MATTHEW.	MARK.	LUKE.	JOHN.
6: 25-33	12: 22-31	
6: 19-21	12: 33, 34	
24: 43, 44	12: 39, 40	
24: 45-51	12: 42-46	
10: 34-36	12: 51-53	
16: 2, 3	12: 54-56	
5: 25, 26	12: 58, 59	

§97. THE WOMAN HEALED ON A SABBATH.

MATTHEW.	MARK.	LUKE.	JOHN.
13: 31, 32	4: 30-32	13: 18, 19	
13: 33	.....	13: 20, 21	

§98. THE QUESTION WHETHER FEW ARE SAVED.

MATTHEW.	MARK.	LUKE.	JOHN.
7: 13, 14	13: 24	
7: 23	13: 27,	

§99. REPLY TO THE WARNING AGAINST HEROD.

MATTHEW.	MARK.	LUKE.	JOHN.
23: 37-39	13: 34, 35	

§100. DISCOURSE AT A CHIEF PHARISEE'S TABLE.

MATTHEW.	MARK.	LUKE.	JOHN.
23: 12	{ 14: 11 18: 14 ^b	
22: 1-10	14: 15-24	

§101. DISCOURSE ON COUNTING THE COST.

MATTHEW.	MARK.	LUKE.	JOHN.
10: 37	.....	14: 26	
10: 38 } 16: 24 }	8: 34	{ 14: 27 9: 23	
5: 13	9: 50	14: 34, 35	

§102. THREE PARABLES OF GRACE.

MATTHEW.	MARK.	LUKE.	JOHN.
18: 12, 13	15: 4-7	

§103. TWO PARABLES OF WARNING.

MATTHEW.	MARK.	LUKE.	JOHN.
6: 24	.....	16: 13	
11: 12, 13	.....	16: 16	
5: 18	.....	16: 17	
5: 32 } 19: 9 }	10: 11	16: 18	

Cf. also §110 in the Analytical Outline.

§104. CONCERNING FORGIVENESS AND FAITH.

MATTHEW.	MARK.	LUKE.	JOHN.
18: 7	.....	17: 1	
18: 6	9: 42	17: 2	
18: 15	.....	17: 3	
18: 21, 22	.....	17: 4	

§108. THE COMING OF THE KINGDOM.

MATTHEW.	MARK.	LUKE.	JOHN.
24: 26, 27	17: 23, 24	
24: 37-39	17: 26, 27	
10: 39 } 16: 25 }	8: 35	17: 33 } 9: 24 }	12: 25
24: 40, 41	17: 34, 35	
24: 28	17: 37	

§109. THE PHARISEE AND THE PUBLICAN.

MATTHEW.	MARK.	LUKE.	JOHN.
23: 12	{ 14: 11 18: 14 ^b	

§110. CONCERNING DIVORCE.

MATTHEW.	MARK.	LUKE.	JOHN.
19: 9 } 5: 32 }	10: 11	16: 18	

§117. PARABLE OF THE MINAE.

MATTHEW.	MARK.	LUKE.	JOHN.
13: 12 } 25: 29 }	4: 25	19: 26 } 8: 18 ^b }	

§124. THREE PARABLES OF WARNING.

MATTHEW.	MARK.	LUKE.	JOHN.
22: 1-10	14: 15-24	

§127. DISCOURSE AGAINST THE SCRIBES AND PHARISEES.

MATTHEW.	MARK.	LUKE.	JOHN.
23: 4	.....	11: 46	
23: 6, 7	12: 38, 39	{ 20: 46	
		{ 11: 43	
23: 12	.....	{ 14: 11	
		{ 18: 14 ^b	
23: 13	.....	11: 52	
23: 23	.....	11: 42	
23: 25, 26	.....	11: 39, 40	
23: 27	.....	11: 44	
23: 29, 31	.....	11: 47, 48	
23: 34-36	.....	11: 49-51	
23: 37-39	.....	13: 31, 35	

§129. GENTILES SEEKING JESUS.

MATTHEW.	MARK.	LUKE.	JOHN.
10: 39 } 16: 25 }	8: 35	17: 33 } 9: 24 }	12: 25
26: 38	14: 34	.....	12: 27

§131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE
END OF THE WORLD.

MATTHEW.	MARK.	LUKE.	JOHN.
10: 17, 18 } 24: 9 ^a }	13: 9	21: 12, 13	
10: 19, 20	13: 11	{ 12: 11, 12	
		{ 21: 14, 15	
10: 21	13: 12	21: 16	16: 2
10: 22 } 24: 9 ^b , 13 }	13: 13	21: 17	15: 21
24: 26, 27	.....	17: 23, 24	
24: 28	.....	17: 37	
24: 37-39	.....	17: 26, 27	
24: 40, 41	.....	17: 34, 35	
24: 43, 44	.....	12: 39, 40	
24: 45-51	.....	12: 42-46	
25: 29 } 13: 12 }	4: 25	{ 8: 18 ^b	
		{ 19: 26	

§133. THE LAST SUPPER.

MATTHEW.	MARK.	LUKE.	JOHN.
10: 24	6: 40	13: 16
10: 40	10: 16	13: 20

§134. CHRIST'S FAREWELL DISCOURSES.

MATTHEW.	MARK.	LUKE.	JOHN.
10: 22 } 24: 9b, 13 }	13: 13	21: 17	15: 21
10: 21	13: 12	21: 16	16: 2

§136. THE AGONY IN GETHSEMANE.

MATTHEW.	MARK.	LUKE.	JOHN.
26: 38	14: 34	.....	12: 27

§146. THE APPEARANCE TO THE TEN IN JERUSALEM.

MATTHEW.	MARK.	LUKE.	JOHN.
16: 19 } 18: 18 }	20: 23

§149. THE APPEARANCE TO THE ELEVEN ON A MOUNTAIN IN GALILEE.

MATTHEW.	MARK.	LUKE.	JOHN.
.....	16: 16	.....	3: 18
11: 27a } 28: 18 }	.....	.....	cf. 17: 2

METHOD OF STUDY.

SUGGESTIONS TO TEACHERS AND STUDENTS.¹

The aim determines the method. The Life of Christ is a chapter of the world's history, and is to be studied first of all historically. The object of the study which the present Handbook is designed to facilitate is to gain a knowledge of the events of the life of Jesus as these are presented to us in the four gospels, and to form a true conception of the historical relations of this life. In other words, it aims to read this life in the true relation of its events to each other, and against the background of the history of the times. To accomplish this:—

1. *Study the historical background.* The gospel writers assume that their readers have some knowledge of the times of which they write. Such knowledge we must acquire if we would read the gospel history intelligently. In particular:—

(a) Become acquainted with the history of the New Testament period, not only of the Roman government and the Gentile world in general, but especially of Jewish life and thought in Palestine. A bare skeleton of the leading events of Jewish history is shown in the table on pp. 38 to 40, and the diagram on p. 41. This skeleton should be filled out by further reading. Some of the books mentioned on pp. 42 to 45 can be used for this purpose.

(b) Study the geography of Palestine, becoming familiar with its main physical features, its political divisions, its chief localities.

2. *Memorize the material.* The facts of this history are by reason of their transcendent importance well worthy of all necessary effort to fix them in memory. Moreover the facts appear in their true

¹ Classes that use the lessons of the Blakeslee Graded Bible Study Series will of course follow the method there laid down. The suggestions here given are intended for College and Seminary classes, Bible Clubs, and private students who prefer to pursue a somewhat independent method of study.

relations only to him who has acquired an easy command of them as facts. In particular : —

(a) Learn the full title of each of the nine Parts into which the life of Jesus is divided in the Outline. Let this be done at the outset, thus fixing in mind at the beginning the general framework of the whole gospel narrative.

(b) As you take up each Part or Chapter, learn the order of events in that Part or Chapter. Some will perhaps prefer to learn only the chapter-titles, others only the section-titles. Better than either of these is to learn both chapter-titles and section-titles.

(c) From the Scripture passages cited under each section, master the historical substance of the section — all the more important facts therein narrated. Where there are two or more accounts it is best to select the narrative of one of the gospels as the basis, and then compare the other accounts with this one. Except in the case of brief passages of special importance it is not necessary to commit the passage to memory verbally. What is important to fix in mind is not the words, but the facts. Of the long discourses only the central thought or general outline can be learned in this study.

(d) In this part of the work it will be of great help to the student to prepare his own harmony of the gospels on the basis of the Analytical Outline. Paste in a scrapbook all the passages cited under each section. Two or three small copies of the Revised Version will be needed, and of course for the work itself not a little time and painstaking. Some will wish to insert engravings, photographs, and other illustrative material.

3. *Organize the Material.* History is not a succession of disconnected events, but an organic unity. It is this unity which we seek to construct. In particular : —

(a) Connect the successive events together as far as possible into a continuous narrative.

(b) Locate each event geographically, and trace the journeys of Jesus from point to point.

(c) Make frequent reviews from the beginning, especially by naming in order the Parts, Chapters, and Sections, and by tracing the movements of Jesus by means of a map.

(*d*) Endeavor as a result of these various lines of study to acquire a clearly defined conception of the external life of our Lord in its historical setting, in its chronological order, and in its organic unity, and so far as may be of the inner life also—his mental and spiritual history.

Observe that this task, though large, has its limits. The interpretation of Christ's discourses as such, the formulation of his doctrines, the application of his principles to questions of personal duty and of modern life, are tasks for which our present study will lay secure foundations, but which are not included in the study of the Life of Christ, as that study is now ordinarily defined.

The table of Sayings of Christ assigned by the evangelists to more than one historical situation, appended to the Analytical Outline, will be useful chiefly in this advanced study of the teaching of Christ.

4. Finally, and above all, seek for spiritual sympathy with this unique person, and for spiritual insight into this unique history. The Life of Christ is biography; it is even more truly history—the history of a great spiritual achievement. Alike as biography and as history, it demands for its true understanding sympathy and insight. The life of the poet and the career of the statesman can be understood only by him who brings to the study of them some measure of sympathy with the person whose life is studied, some power of insight into his plan and work. It is not less true respecting Jesus Christ. The life and work of him who spake as never man spake, and lived as never man lived, reveal their true meaning only to him who comes to their study with a mind open to the beauty and power of the life, and to the grandeur of its far-reaching plan for the redemption of our race.

PRINCIPAL DIVISIONS, WITH CALENDAR DATES.

NOTE.—The chronology of the life of Christ cannot be definitely fixed throughout. The date of our Lord's birth cannot be later than the early part of B.C. 4, nor much earlier. With a somewhat less degree of certainty A.D. 30 is fixed as the year of the crucifixion. Respecting the length of the public ministry, especially as between the so-called tripaschal and quadripaschal schemes, there is decided disagreement among authorities. On the tripaschal theory there were but three passovers in the course of the ministry of Christ, and its length was about two and a half years. On the quadripaschal theory there were four passovers, and the ministry was about three and a half years in length. The authors of the present outline believe that the evidence is decidedly in favor of the longer chronology.

The following table shows the chronological limits of the various periods of the life of Christ on the basis of these three data, namely, the Birth not far from the end of B.C. 5 or the beginning of B.C. 4, the Crucifixion in A.D. 30, the Ministry occupying between three and four years.

PART I.—THE THIRTY YEARS OF PRIVATE LIFE: From the Birth of Jesus until the Coming of John the Baptist. From B.C. 5, to the Summer of A.D. 26.

PART II.—THE OPENING EVENTS OF CHRIST'S MINISTRY: From the Coming of John the Baptist until the Public Appearance of Jesus in Jerusalem. From the Summer of A.D. 26, to the Passover, April 11, A.D. 27.

PART III.—THE EARLY JUDEAN MINISTRY: From the Public Appearance of Jesus in Jerusalem until his Return to Galilee. From the Passover, April 11, A.D. 27, to December, A.D. 27.

PART IV.—FIRST PERIOD OF THE GALILEAN MINISTRY: From the Return to Galilee until the Choosing of the Twelve. From December, A.D. 27, to early Summer, A.D. 28.

PART V.—SECOND PERIOD OF THE GALILEAN MINISTRY: From the Choosing of the Twelve until the Withdrawal into Northern Galilee. From early Summer, A.D. 28, to the Passover, April 18, A.D. 29.

PART VI.—THIRD PERIOD OF THE GALILEAN MINISTRY: From the Withdrawal into Northern Galilee until the Final Departure for Jerusalem. From the Passover, April 18, A.D. 29, to November, A.D. 29.

PART VII.—THE PEREAN MINISTRY: From the Final Departure from Galilee until the Final Arrival at Jerusalem. From November, A.D. 29, to the Sunday before the Passover, April 2, A.D. 30.

PART VIII.—THE PASSION WEEK: From the Final Arrival at Jerusalem until the Resurrection. From Sunday, April 2, to Sunday, April 9, A.D. 30.

PART IX.—THE FORTY DAYS: From the Resurrection until the Ascension. From Sunday, April 9, to Thursday, May 18, A.D. 30.

LEADING EVENTS

OF

JEWISH HISTORY.

FROM THE RETURN FROM THE CAPTIVITY TO THE DESTRUCTION OF
JERUSALEM BY THE ROMANS.

The Persian Period. 536-333 B.C.

- 536 B.C. Return from Babylon under Zerubbabel.
- 459 Ezra comes to Jerusalem.
- 445 Nehemiah comes to Jerusalem.

The Greek Period. 333-142 B.C.

- 333 By Alexander's conquest of Persia, Palestine comes
 under Greek dominion.
- 323 In the division of Alexander's empire after his death
 Palestine falls to Syria, but is soon (320) seized by
 Ptolemy and added to Egypt.
- 320-203 Palestine is subject for the most part to Egypt, but
 frequent efforts are made by Syria to acquire it.
- 203-198 Antiochus III., the Great, makes an effort, at length
 successful, to wrest Palestine from Egypt and sub-
 ject it to Syria.
- 175-164 Reign of Antiochus Epiphanes; he seeks by cruel
 persecution of the Jews to compel them to abandon
 their religion.

- 167 B.C. Mattathias the Asmonean raises a revolt against Antiochus.
- 166-142 Mattathias dying is succeeded as leader by his son Judas, surnamed the Maccabee, and Judas in turn by his brothers, Jonathan and Simon.
- 142 Under Simon Palestine throws off the Syrian yoke.

**Independence under the Asmoneans (Maccabees)
142-63 (circa) B.C.**

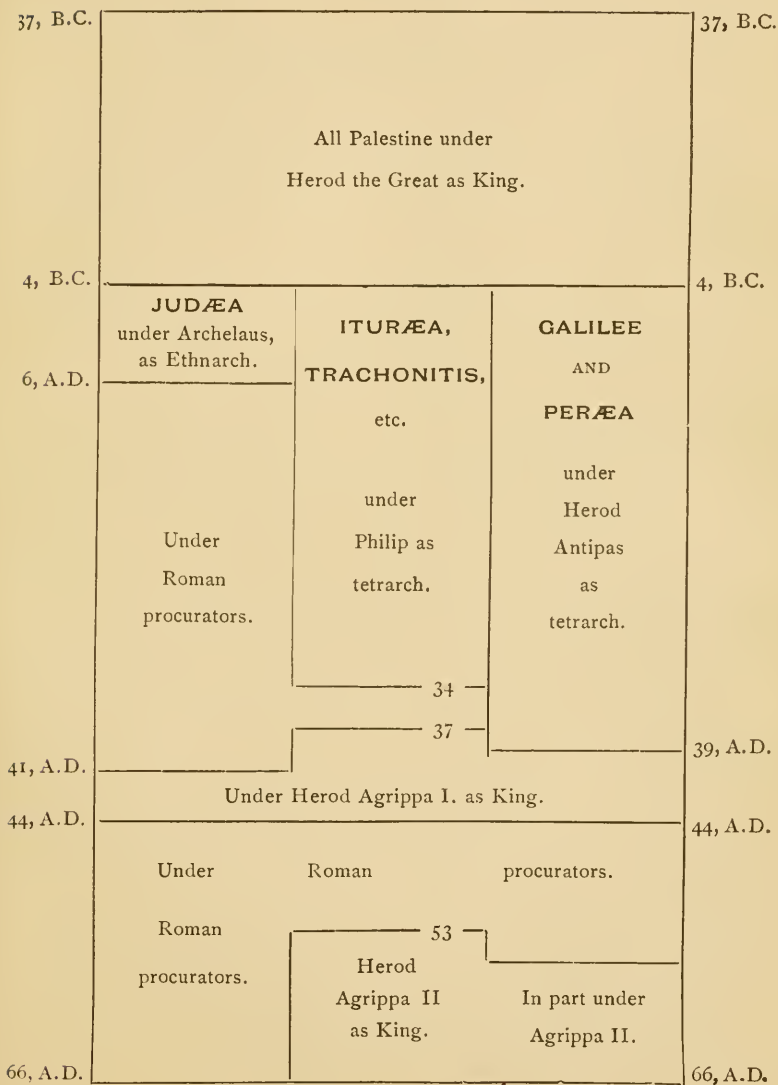
- 141 The Jews declare Simon high priest and general and ethnarch, and make these offices hereditary.
- 142-135 Simon.
- 135-105 John Hyrcanus.
- 105-104 Aristobulus I., the first Asmonean who was called king.
- 104-78 Alexander Jannæus.
- 78-70 Queen Alexandra.
- 70 Queen Alexandra dying leaves two sons; Hyrcanus II. conquered by Aristobulus II. in battle is compelled to surrender to him both the highpriestly and the civil power. Antipater, the Idumean, takes the side of Hyrcanus, and a struggle ensues.
- 70-63 Aristobulus II.

The Roman Period. 63 B.C.-70 A.D.

- 63 The Roman general Pompey being appealed to by both Hyrcanus and Aristobulus, sides with Hyrcanus and Antipater, and captures Jerusalem.
- 63-40 Hyrcanus II.
- 47 Julius Cæsar appoints Antipater procurator of Judea, Hyrcanus ethnarch and high-priest. Antipater is the real ruler. He appoints his son Herod governor of Galilee.

- 40 B.C. Herod is appointed by the Roman Senate king of Judea.
- 37 Herod conquers Antigonus, son of Aristobulus II., captures Jerusalem and becomes king in fact. Thus the Idumean dynasty supplants the Asmonean.
- 4 B.C. Death of Herod. His kingdom divided among his sons.
- 6 A.D. Archelaus, ethnarch of Judea, banished; Judea becomes an equestrian province under a procurator.
- 34 Philip tetrarch of northeast Palestine dies, and his territory is added to the Roman province of Syria.
- 37 Herod Agrippa I. receives the territories of Philip and Lysanias, and the title of king.
- 39 Herod Antipas deposed and banished, and his territory (soon after) added to that of Agrippa.
- 41 Judea also given to Agrippa; all Palestine again under a Herodian prince.
- 44 Agrippa I. dies and all Palestine is placed under a Roman procurator subject to the supervision of the governor of Syria.
- 53 Agrippa II. receives the territories of Philip and Lysanias, and the title of king. To this territory was afterward added a part of Galilee and Perea. Southern Palestine remains under a Roman procurator.
- 66-73 Judeo-Roman War.
- 70 Destruction of Jerusalem by the Romans.

PALESTINE FROM THE ACCESSION OF HEROD TO THE BEGINNING
OF THE JUDÆO-ROMAN WAR.



BOOKS RECOMMENDED

FOR

REFERENCE AND STUDY.

I. HISTORY OF THE NEW TESTAMENT TIMES,

From the Rise of the Maccabees, 175 B.C., to the Destruction of Jerusalem, A.D. 70.

Josephus, Works. In various editions.

Outside of the New Testament the most valuable original source on this subject. His principal works are *The Antiquities of the Jews*, and *The Jewish War*. The most recent annotated edition for English readers is Shilleto's, in Bohn's Library. The best translation of *The Jewish War* is that of Traill, London, 1862.

The Old Testament Apocryphal Books.

I Maccabees should especially be read; this book covers a period of forty years, from 175 to 135 B.C., and is one of the most valuable sources outside of the Old Testament for the history of the Jewish people.

Concerning other remains of Jewish literature belonging to those times, Schürer gives full information in the work next named. The Schaff-Herzog Encyclopædia may also be consulted to advantage. See the two articles: *Apocrypha of the Old Testament*; *Pseudepigrapha of the Old Testament*. See also the article, *Apocalyptic Literature*, in the *Encyclopædia Britannica*.

Schürer, History of the Jewish People in the Time of Jesus Christ. English translation. 5 vols. Edinburgh, 1885-90; New York, 1891.

Schürer is the ablest living authority on this subject. His investigations go back to original sources, and his work abounds in full and exact references to the ancient authorities. In matters of biblical criticism Schürer's conclusions are by no means to be accepted without question, but he is universally recognized as a candid and truth-loving scholar.

Ewald, History of Israel. English translation. Vols. v, vi. London, 1874-83.

The whole work is one of vast research and of original power in the interpretation of the epochs and movements of history. Many of its ideas have been popularized by Dean Stanley in his *Lectures on the Jewish Church*. Ewald's sixth volume is entitled: *Life and Times of Jesus Christ*. Like Neander and Lange, mentioned below, Ewald is not designed for the general reader, but will be of great help to a discriminating student or teacher.

Milman, *History of the Jews*. First edition, London, 1829; Third edition, slightly revised, 1863.

Stanley, *Lectures on the Jewish Church*. Third Series. New York, 1876.

Schaff, *History of the Christian Church*. New edition. Vol. i. New York, 1882.

Teachers will find this first volume of Schaff useful for its comprehensive survey of the history of the first century, and for its references to literature, particularly its characterization of the principal German authors.

Smith, *New Testament History*. New York, 1866.

A compact textbook, very useful to those who have not access to larger works.

Seidel, *In the Time of Jesus*. English translation. London, 1885.

A brief readable monograph, giving the main facts in clear and succinct form. Its account of "The Jewish World" is particularly good.

Edersheim, *The Temple and its Ministry*.

Indispensable for a knowledge of the Jewish festivals, and of the temple worship and services in the time of our Lord. It forms a compact and thorough manual on that portion of Jewish archæology.

II. GEOGRAPHY OF PALESTINE.

Robinson, *Biblical Researches in Palestine and the Adjacent Regions*. Third edition, 3 vols. Boston, 1867.

Stanley, *Sinai and Palestine*. Various editions.

No more interesting introduction to the geography of Palestine has yet been written. It needs, however, to be supplemented by more recent works.

Henderson, *Palestine*. Edinburgh, 1884.

A brief textbook incorporating the results of recent research.

McGarvey, *Lands of the Bible*. Philadelphia, 1891.

Thomson, *The Land and the Book*. First edition in 2 vols. New York, 1858; new edition in 3 vols., 1880-85.

Johnston, *Bible Atlas*. Edinburgh, 1881.

An inexpensive collection of fairly good maps.

Osborn, *Wall Map of Palestine*. Oxford, Ohio.

Well adapted for a wall map; with easily legible names. Issued in two sizes, by the University Publishing Co., Oxford, Ohio.

Palestine Exploration Fund, *Old and New Testament Map of Palestine*. London, 1890.

No other map embodies so fully the results of recent surveys and discoveries, but it is too full and minute to be well adapted to the purposes of a wall map.

Fischer und Güthe, Handkarte von Palestina. Leipzig, 1890.

A hand-map based on the most recent surveys. Barring its use of German names, the most useful map for students' use.

Picturesque Palestine. 2 volumes. New York, 1881.

III. LIFE OF CHRIST.

Andrews, *Life of Our Lord*. New edition. New York, 1892.

An invaluable aid to the teacher and to the independent student. Questions of geography, chronology, and harmony are thoroughly discussed, with reference to a wide range of authorities. Its chronology is mainly based on the calculations of Wieseler, though not entirely conformed to his conclusions. Criticism of the sources is not within its scope; no attempt is made to discuss the origin of the Gospels, or the relation of the four to one another.

Hanna, *Life of Christ*. 1869. Various editions.

For purposes of practical instruction and for general reading hardly surpassed. Published in one volume by the American Tract Society.

Edersheim, *Life and Times of Jesus the Messiah*. 2 vols. New York, 1883.

Edersheim, like Neander, was by birth a Jew, but became a convert to the Christian faith. His work is especially valuable for its exposition of Hebrew thought and life. The first eight chapters furnish a comprehensive survey of the Jewish world in the time of our Lord. A one-volume abridgment of this work is entitled: *Jesus the Messiah*.

Farrar, in the *Encyclopædia Britannica*, ninth edition, Article *Jesus*.

Neander, *Life of Christ*. English translation from fourth German edition. 1848.

Lange, *Life of Christ*. English translation. 6 vols. Edinburgh, 1864. An American edition in 4 vols.

All subsequent writers have been indebted to the masterly works of Neander and Lange. In Lange's voluminous work there is much arbitrary and fanciful interpretation; many of the "Notes" embodied in the text are rendered comparatively valueless by later research; still, its fervor, insight, and profound grasp of scriptural truth, place it in the first rank among the lives of Christ.

Stalker, *Life of Jesus Christ*. Various editions.

Pressensé, *Jesus Christ: His Times, Life, and Work*. English translation. Second edition. New York, 1868.

An able and eloquent presentation of the leading phases in our Lord's life and ministry. Its point of view is that of the moderately liberal school of French Protestantism.

Didon, *Life of Jesus Christ*. English translation. 2 vols. New York, 1891.

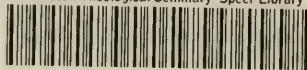
Eloquently written, and exhibiting our Lord's life from the point of view of a Roman Catholic and a scholar.

IV. OTHER BOOKS FOR REFERENCE AND READING.

- Smith**, Dictionary of the Bible. American edition. Edited by Hackett and Abbot. 4 vols. Boston, 1868.
- Kitto**, Cyclopedia of Biblical Literature. Third edition. 3 vols. Philadelphia, 1862.
- Schaff-Herzog**, Religious Encyclopædia. Third edition. 4 vols. New York, 1887.
- Schaff**, Bible Dictionary. Philadelphia.
- Jackson**, Concise Dictionary of Religious Knowledge. New York, 1891.
- Wieseler**, Chronological Synopsis of the Four Gospels. English translation. Second edition. London, 1877.
- Gardiner**, Harmony of the Four Gospels in Greek. Andover, 1871.
- Robinson**, Harmony of the Four Gospels in Greek. Revised edition by Riddle. Boston, 1885.
- There are also editions of both Gardiner and Robinson which substitute the English of the Authorized Version for the Greek Text.
- Waddy**, A Harmony of the Gospels in the Revised Version. London, 1887.
- Fisher**, Beginnings of Christianity. New York, 1877.
- Bissell**, Biblical Antiquities. New York, 1888.
- Merrill**, Galilee in the Time of Christ. Boston, 1881.
- Bushnell**, The Character of Jesus. New York, 1884.
- Ullmann**, The Sinlessness of Jesus. Various editions.
- Van Oosterzee**, The Person and Work of the Redeemer. London, 1886.

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